

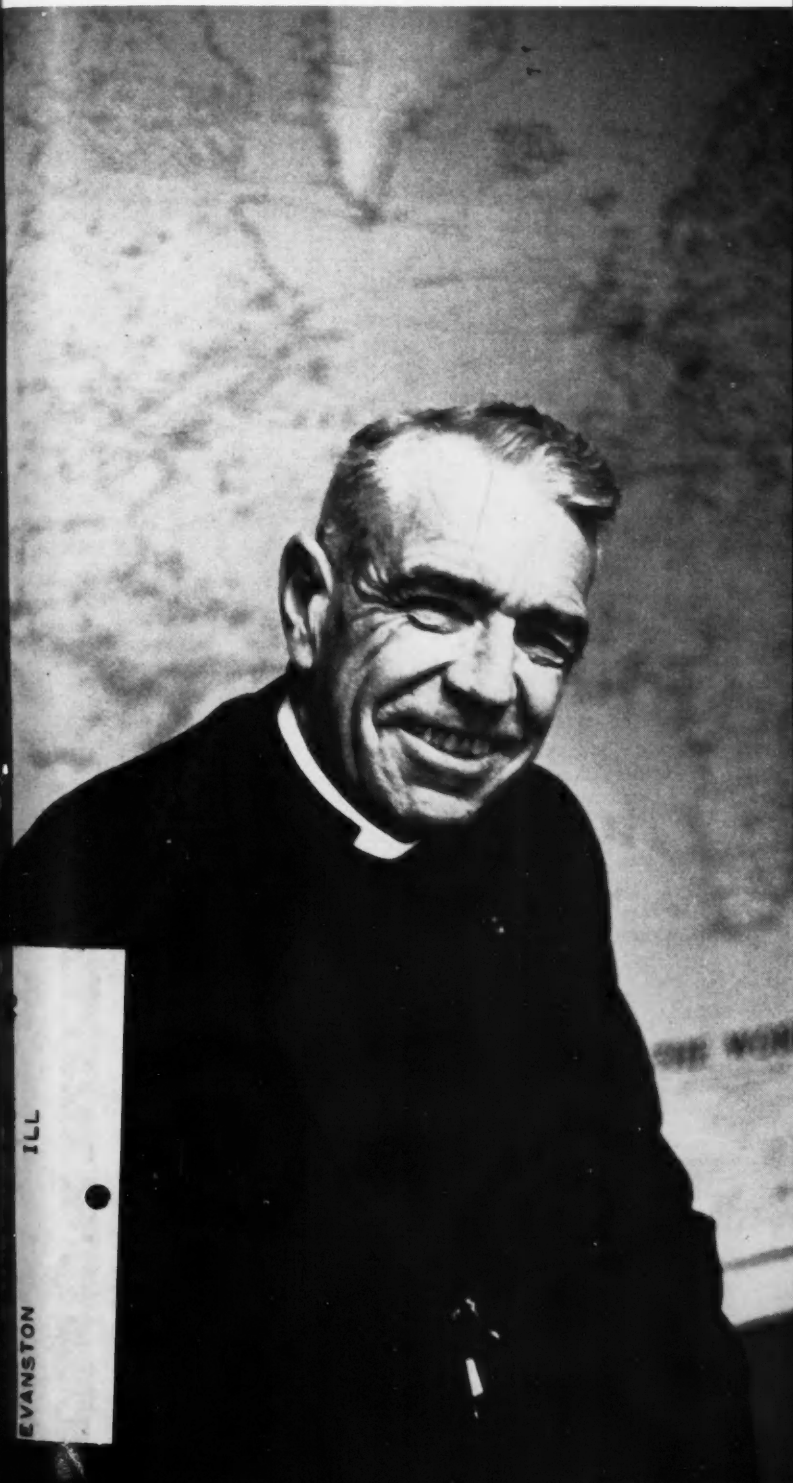
Christian Advocate

Garrett Theological Institute

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SEP 13 '61

SEPTEMBER 14, 1961



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BISHOP FRED P. CORSON

Heads World Methodist Council
(See page 2)

Who Pays if You're Disabled?

By Andrew Hobart
President,
Ministers Life & Casualty Union



You should be concerned about disability—it could happen to you! Let's take a look at some statistics . . . The incidence of disability among ministers shows that 18 out of 100 will suffer disabilities lasting 6 months or more during their working lives.

Life insurance can provide for the future needs of your family in the event of your death. You can make provisions for retirement by purchasing endowment or retirement income policies. But, how easy it is to overlook a permanent disability benefit—your answer to "Who pays if you're disabled?" Such a rider may be attached to most life insurance policies.

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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

Protestant, Jewish, and Catholic leaders agree on one thing: moral deterioration in the life of the nation is cause for real concern. Among those voicing this concern recently have been Methodist Bishop Fred P. Corson, Catholic Archbishop Richard Cardinal Cushing, and theologians John C. Bennett and Walter G. Muelder. Dr. Bennett, dean of Union Theological Seminary, lists five areas which call for serious self-examination: interracial justice; economics; meaning of life and work; world-wide social revolution; and social ethics of nuclear power. Dr. Muelder, Boston University School of Theology dean, hitting at creeds of expediency and success at any price, points to need for inspiring consumers, politicians, and business and professional men to more responsible behavior and relationships. Concludes Dr. Muelder: "Concentration on the present moment, disregard for universal obligation, seizing opportunities for a fast dollar, gambling, taking advantage of one's position of privilege or trust, denial of elementary human rights to minorities—all these are current threats to the value structure which gives America whatever moral grandeur it possesses."

The Sunday school has an important role to fulfill in "reaching the unreached," Southern Baptist leaders were told by their secretary of research and statistics, J. P. Edmunds of Nashville, Tenn. Mr. Edmunds points out that urban Baptist Sunday school enrollment is 81 per cent of church membership but rural enrollment is only 70 per cent Sunday schools in rural churches, Mr. Edmunds believes, should reach a larger percentage of total church membership, since many eventually may move to cities where they possibly will be lost to the church if the Sunday school has not reached them before they move.

The national crime rate during 1960 was the highest in U.S. history, J. Edgar Hoover, director of the FBI, reported in early August. Increase in serious crimes was 14 per cent with the number of

crimes committed in 1960 66 per cent greater than 10 years ago. There were 3,640 arrests by police for each 100,000 population. The arrest rate in cities was three times higher than in rural areas. However, crime is increasing in rural areas and small towns at an even greater rate than in large cities. In both areas, the increase is more than four times the population growth rate. Furthermore, juvenile delinquency continued to rise during 1960, according to Mr. Hoover's report. During the past five years, arrests of youth 17 and under have increased 46 per cent.

The constitutionality of an 82-year-old Connecticut law banning the prescription or dissemination of birth control information may be tested again following the opening in September of that state's first center for information on birth control. The Planned Parenthood League is beginning operation of the center following the Supreme Court's refusal to rule on the state law. The decision described the law as "dead words," a reference to the complete lack of enforcement of the state's ban. Enforcement of existing statutes will have to come from local authorities, according to the Attorney General's office which does not contemplate further action.

German Bishop Hanns Lilje of Hannover, head of the United Evangelical Lutheran Church of Germany, believes that the population explosion is the most terrifying problem facing the world today. Closely related, he told a Lutheran youth convention in Moorhead, Minn., is the problem of world hunger.

Ohio churches and charitable organizations which have been redeeming tax receipt stamps will lose what has become for many of them an important source of revenue. Ohio, the only state to issue tax receipt stamps, will discontinue the stamps but retain the sales tax. In one year, more than \$5 million worth of stamps was turned in by churches and charitable organizations, many of which maintained year-around drives for the stamps among parishioners and friends. The stamp redemption feature, most recently at a rate of 2 per cent of face value, dies with the stamps next January 1.

the cover

Bishop Fred P. Corson, resident episcopal leader of the Philadelphia Area, is the new president of the World Methodist Council, following his election at Oslo. Bishop Corson succeeds Dr. Harold Roberts, of Richmond, Surrey, England, and he follows in the footsteps of another American, retired Bishop Ivan Lee Holt, the Council's first president. For further news of the Conference in Oslo, see page 23. ADVOCATE photo.

COMMENT

The Military Buildup

BECAUSE of the Berlin crisis, the U.S. has stepped up its military preparedness program to near war proportions. This has come when peace organizations and individual peace workers have never been busier.

The increase in military readiness is, of course, one of degree. The military draft has continued since World War II. National Guard and other reserve training units, some of which offer alternatives to full-time military duty, have maintained a pool of trained men ready for active service on short notice. Thus, the present speed up is essentially an augmentation of programs that have been idling along for sometime.

Interest in peace movements, on the other hand, has increased steadily for years. There are three possible reasons for this: the feeling of futility after two major world wars; the possibility of world annihilation by nuclear warfare; and a growing understanding of the social implications of the Christian faith. More church bodies now have stronger peace groups, guided by thoughtful and responsible leaders. Inter-church and non-church peace groups also have gained momentum. Certainly 16 years of observing the world's open forum, the United Nations, has helped to stimulate additional interest in peace movements.

Now comes this increase in military activity. Sometimes, it seems, relationships between nations need to be reinforced by military strength. Showing a readiness and willingness to use force continues as an effective means of doing business with some nations. Are we then to conclude that efforts by peace groups have failed? Most certainly not!

While we might not always agree on methods, most people do agree on the goal of the peacemakers: a relaxed world where basic freedoms, goodwill, understanding and mutual trust prevail. Most also agree that negotiation, disarmament, and non-violence are far more desirable than the use of force.

Demonstrations for peace, then, do reflect a principle nearly all men endorse. Such demonstrations, when they stem honestly and directly from that principle, have a degree of creativity. Every thrust for peace sets in motion forces which someday will create a great, overwhelming tidal wave for peace.

But just now the realities of a desperate situation seem to justify our national leaders' moves to increase our military potential. More men, more families, now will face the disruption in normal life caused by active military service.

The effort of those working for peace and world order must not diminish. Indeed, it is needed more than ever. Blessed are the peace makers, for they help to keep alive both the hope and the will for peace, qualities which must never be lost from man's spirit.

Secular Surveys and Sacred Sayings

THE WIDE GAP between the Christian community and secular culture is clearly indicated in a recent *Redbook* article in which the co-authors express shock at their discovery

that many seminary students do not "believe" in the virgin birth. This gap should be recognized.

The scientific survey was conducted among more than 100 future ministers in eight leading theological schools. The authors were surprised to discover that many students professed disbelief in the actual existence of heaven and hell and the doctrine of original sin.

Several things are revealed by such an article. First, we are reminded again that religion is popular reading and the magazine business is highly competitive. Second, this sudden discovery that theological students rebel against accepted beliefs indicates a naïveté unbecoming to a national publication. Third and most important, a survey conducted by a secular organization that wants controversial copy cannot indicate the real meaning of the conflict.

The current dialogue makes no sense to the outsider because, like all genuine theological debates, it is a family matter. One way to state what we currently are doing is to indicate that the sacred writings of our Christian community are being re-examined to discover anew the meaning of those historical moments we call the "Christ event."

Secular editors fail to comprehend what this is all about. They are puzzled when a seminary student says he believes in Resurrection, but not in immortality; they think him evasive if he says he believes in what the New Testament is saying through the story of the virgin birth, but does not believe in a literal, biological virgin birth.

Discussion today centers around myths and symbols and the meaning inherent in these modes of communication. But when we say this, many in our scientific secular world assume we have abandoned reality and reason.

Hence, we must be alert to the fact that we no longer carry out our mission—or our theological debates—in a culture that is conversant with what we are about. The sooner we realize this, the sooner we will be able to communicate without compromising. The language of the New Testament—like the community that produced it—is in but not of the world. It cannot be wrapped up in a survey.

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FOR PASTORS AND CHURCH LEADERS

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SEPTEMBER 14, 1961

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OPEN Forum

LETTERS TO THE EDITORS

False Assumption

EDITORS: *Beyond Abolition* [July 20, p. 7] implies that the movie *Operation Abolition* was primarily anticommunist propaganda. I believe that assumption is false. It was propaganda against the critics of the House Committee on Un-American Activities, and for the purpose of enlarging its appropriations and staff, and it was successful in the latter respects.

The problem Dr. Crowe ignores is that anticommunism can be used as a mask for very un-American activities. Hitler came to power in Germany wearing an anticommunist mask. So did Mussolini in Italy. The House Committee has often used its powers not just to attack Communism, but castigate and destroy the reputation of its critics. The Oxnam hearings were a case in point. Bishop Oxnam had suggested how the methods of this committee might be reformed, but they were more interested in defaming Oxnam than in reforming their methods.

This movie had as its chief objective—at least that has been the effect of its showing—of pinning the procommunist label on all who criticize the Committee's methods, or who even object to the movie.

The film has two other bad aspects: (1) It credits the Communists with an influence over the students they did not have at this hearing. (2) It tends to alienate the very group of persons the Communists want most, namely the students with a conscience about justice. This film antagonizes them, and actually helps build sympathy for Communism instead of making them anticommunist. It makes students feel that the issue against Communism is overdrawn, if propaganda has to be manufactured in this fashion.

MARCUS E. TABER

*Centenary Methodist Church
Pentwater, Mich.*

Neither Left Nor Right

EDITORS: Thank you for *Beyond Abolition*.

It is heartening to have someone of Dr. Crowe's status state the sensible position in the present dialogue between

the extremes of the left and right concerning communism.

The battle against communism will not be won by those of the extreme right, whose weapons are fear and smear, nor by the extreme left, who live so high in their ivory towers of sophistication and intellectualism they don't know what's happening on the ground below where the battle's being waged. Rather, it seems communism and its "tricky, insidious, vicious nature of infiltration and propaganda techniques," will be defeated by the people of God who are willing to learn about, and be aware of, these techniques so as to know how and where the Christian witness can be most effective.

It's very easy to let ourselves be recruited by the extremes of the left or right. Dr. Crowe has done us a service in sharpening our approach to this whole area, and his article ought to help us think the matter through well before hopping on one bandwagon or the other.

M. RUSSEL SHIVERS

*First Methodist Church
Vineland, N.J.*

Reform Not Abolish

EDITORS: Thank you for printing *Beyond Abolition*. The balanced point of view that he presents in his article is more in keeping with the spirit of Methodism than the rashness that we have seen from some who condemn the movie *Operation Abolition*.

Why is it that there sometimes seems to be more furor about something we are against than something we are for? I am afraid that too much of the spirit of those against *Operation Abolition* will turn our church into a reactionary body that has little effect.

I, too, am aware of the dangerous nature of the film, but I wonder what legislative agency will have oversight of the Communist Party if we simply abolish the HUAC instead of reforming it?

VERNER W. FALK

*Methodist Church
Plainfield, Wis.*

Theology and Practice

EDITORS: Two recent articles in *The Christian Advocate* should move us to

make an agonizing reappraisal of what we commonly label, "the on-going program of The Methodist Church." I refer to *Methodist Theology: Its Need and Promise* [April 13, p. 7], *We Do Not Build the Kingdom . . . We Enter It* [July 20, p. 7].

I think that all your *Open Forum* correspondents agreed that Oden made a penetrating analysis of Methodist theology as it is so often in tragic contrast with Methodist practice. Some of the brethren who replied to Oden seemed to fear that he was dangerously close to Antinomianism—and even worse—scuttling the "on-going program of The Methodist Church." The very fact that some of us yelled, however, is indicative of another fact, namely, he hit us at a sore spot.

I was particularly impressed with the way in which Pennington reconciled Gospel and law, faith and works without going over to the Scylla of Antinomianism nor the Charybdis of moralism. Indeed his point, "Most church people have been exhorted to be good until they are sick of hearing it. They have been told tiresomely what they ought to do. But they have not been given the motivation, the compelling reason why," is well taken. Maybe we preachers ought to reread the eleventh of the Articles of Religion concerning works of supererogation.

H. ARTHUR PHILLIPS, JR.
Camp Methodist Church
Shallotte, N.C.

A Weak Stand

EDITORS: Your editorial defending the National Council of Churches' right to speak out on matters concerning the national economy began from a narrow concept of Christian social concern ["Morality and the Economy," *Comment*, July 20, p. 3]. The NCC has been called to task for speaking in an area which was of no moral concern. You defended them by claiming that our economy is a moral concern. This is quite right as far as it goes. It has been, however, the contention of the church that Jesus Christ is the Lord of all of life. If this is so, is it not the church's right and duty to make herself heard in all areas of life for the sake of her Lord? Regardless of the moral implications of the economy or anything else, I would defend the Church's right to speak. The stand you took in your editorial was weak and ineffectual.

EDWARD FLOWER, JR.
Methodist Church
Forked River, N.J.

Glaring Inaccuracies

EDITORS: The Rev. John L. Dunham [*Open Forum*, July 20, p. 5] criticizes, for its "glaring inaccuracies," Dr. Hightower's recent article concerning Amend-

ment XII [See *I Still Oppose Amendment XII*, Apr. 27, p. 9].

I hold no brief for Dr. Hightower, but in all fairness I think someone should point out to Brother Dunham the "glaring inaccuracies" in his own letter. Viz: neither the Ohio Conference, the Virginia Conference, nor any other annual conference of The Methodist Church is a "legislative body." The annual conference is an administrative body and has no power to make laws. The General Conference is the only body which legislates for The Methodist Church.

ROY H. KLEISER

Biloxi, Miss.

Making Theology Modern

EDITORS: Dr. Harvey H. Potthoff in *Our Arminian Tradition and Trust* [June 22, p. 7] depreciates "out-dated categories of thought" and suggests that the church formulate "a credible doctrine of man" which will be a "new chapter of the Arminian tradition." In his suggestions, however, he is using out-dated, naïve, and heretical language when he says "within man are potentialities for both destructive and creative behaviour. Human nature is neither inherently corrupt nor inherently good—it is potential." This sounds little different from the statement of Pelagius in the 5th century: "Nothing good, and nothing evil . . . is born within us, but 'is done by us.'"

Perhaps Dr. Potthoff's attempts to make theology modern would be more effective if he took into account what theology has been saying for the last 30 years.

JOHN C. WILKEY
First Methodist Church
Cuba, Ill.

Slipping at Top

EDITORS: It is enough to make anybody sick to look at the picture that accompanied the advertisement for *The Mind of Jesus* (Harper, \$5) on page 16 of your June 22 issue. What is wrong with a so-called CHRISTIAN ADVOCATE that can print such a terrible monstrosity? What is wrong with a man's mind that can imagine such a thing? Can it be that Methodism is slipping at the top? Or, could it be that somebody is asleep at the wheel? You owe your subscribers an apology, and a promise never to let a thing like that happen again. You owe it to the children of this generation. If the children of today are to be the church of tomorrow with an image like that fixed in their minds, there will be no church of tomorrow. No child, or adult would want to follow and worship a Christ like that.

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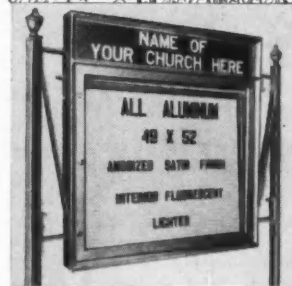
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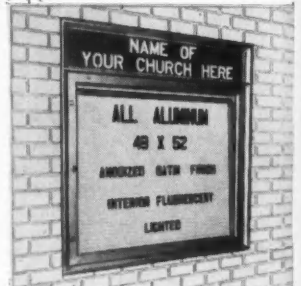
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WHO OWNS THE UN?

BY CARL SOULE

How should the United States react if voting power in the United Nations shifts away from the Western powers?

THE UNITED Nations is like a church which has had a very successful evangelistic program. There are so many new members at the Sunday service that the ushers must place chairs in the aisles! However, the older members are a bit disturbed at the influx of new blood into the church of their fathers.

Last fall 16 newly born African nations came into the membership of the U.N., raising the total to 99. Never again will there be such a large increase in any assembly, for most of the nations on all continents now belong. No nation has withdrawn. No nation has been expelled. By the time the League of Nations was as old as the U.N. is now, a half dozen nations had withdrawn!

The fall session of the U.N. General Assembly begins September 19. This larger membership will be obvious. Extra seats will be in the front, in the rear, and at the sides. The seating has had to increase from 510 in 1946 to 990 in 1961, for each nation requires ten seats—five for delegates and five for advisors.

But there is something far more significant in this meeting than traffic jams in the aisles. The voting power of the Assembly is passing from the Americas and Europe to Asia and Africa. If one ponders the table below, he will be impressed by the rapid increase of political power in Asia and Africa in recent years.

On the continents of Asia and Africa are many nations which have come into statchood in recent years, which are small in area and population, which have an annual income of less than \$300 per person, and look upon the arms race with abhorrence.

The presence of so many nations from

Carl Soule is executive secretary for the United Nations, Division of Peace and World Order, of the Methodist General Board of Christian Social Concerns. He is a member of the Detroit annual conference.

Africa and Asia, who themselves have just become free from foreign control, is certain to mean great pressure upon the few colonial powers which remain. The focus of indignation at present is properly upon Portugal for its inhuman practices in Angola [See *Fear and Tension in Angola*, Aug. 17, p. 13] and Mozambique and upon the Union of South Africa for its policy of *apartheid* and the harsh absorption of South West Africa into the Union [See *Communication* . . . , Aug. 17, p. 11].

U.N. action in the Congo has generally been supported by the Asian and African nations, although many resisted the seating of the Kasavubu government in the U.N., and were deeply distressed by the murder of Lumumba. India's contribution to the settlement of the Congo has been impressive, for it contributed leadership in the person of Ambassador Dayal and 3,000 additional troops in a time of crisis.

THE UNDERDEVELOPED nations of Asia, Africa, and South America are much more interested in bread than guns, schools than missiles. For many years they have asked for more multi-lateral assistance through the U.N. They have favored massive capital assistance through such an agency as SUNFED (Special United Nations Fund for Economic Development). After many rebuffs they won approval in the Fifteenth General Assembly for such an agency. The vote was 71 for, 4 against, and 10

of the nations abstained from voting.

Last fall during the debate on disarmament a representative from Mali declared, "The cold war kills us twice—once when it deprives us of economic help we need for life, and once when the radioactive fall-out descends upon our heads and soil." The underdeveloped nations know that the developed nations spend for arms as much as the total income of all of their people. They do not like it.

Therefore, last December they called upon powers having nuclear weapons not to share them with other nations. They urged the Soviet Union and the United States to continue their voluntary suspension of the testing of nuclear weapons and to reach an agreement on their permanent ban.

Many of us have despaired of any changes in the Charter of the U.N. because of the cold war, and the necessity for agreement among the permanent members of the Security Council. But the incoming of new members has loosened new forces and now both the East and the West are sympathetic toward the idea of expanding the Security Council from 11 to 13 members and the Economic and Social Council from 18 to 24 members.

Many of us are not too much disturbed by the influence of India or Nigeria, Ceylon or Madagascar in the councils of the U.N. Our worries may center around communist influence. We may have read in a leaflet from the *Crusade*

UN MEMBERSHIP

Year	Americas	Europe	Asia	Africa	TOTAL
1945	22	17	8	4	51
1950	22	19	14	4	59
1955	22	29	21	10	82
1960	22	27	24	26	99
1965?	23?	29?	28?	36?	116?



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to Keep Communists Underground that the U.N. is a beehive of communist activity and that we should work to get the United States out of the U.N. and the U.N. out of the United States.

How true is this?

There are nine communist nations in the U.N.: Russia, Ukraine, Byelorussia, Poland, Czechoslovakia, Hungary, Romania, Albania, and Bulgaria. If the People's Republic of China is admitted, there will be ten communist nations out of 99 or 100. If the People's Republic were given the China seat in the 11 nation Security Council, there would be two communist nations among the five permanent members.

For some years positions in the 3,000 person Secretariat have been assigned in proportion to the contributions of the nations to the budget. For many years the nine communist nations have not filled their quota.

WHEN MR. Khrushchev was at the U.N. last fall, one of his comments was that the U.N. had become a bureau of the Department of State of the United States. Probably he had in mind the following considerations: About one-third of the population of the world lives under communist governments, but communist nations have only 10 per cent of the votes in the Assembly and the greatest communist nation of all has been denied a seat for twelve years.

The headquarters of the U.N. has been located in the United States and communist diplomats have sometimes been subjected to indignities at the hands of local citizens. On no occasion has a President of an Assembly been chosen from the nine communist nations and the two Secretary Generals have been Scandinavians.

The Security Council favored military action in Korea against communist forces and in the recent Congo crisis the pro-western government was recognized. The Council gave little heed to Khrushchev's charges of aggression by the United States in the U-2 incident.

When the scores are totalled, it appears that the U.N. has been much more a Western than an Eastern controlled organization.

Mr. Khrushchev has proposed that there be three General Secretaries, asserting that it is impossible for any one person to be an impartial international civil servant. Undoubtedly the reorganization of the Secretariat will not go this far, but it is likely that the distribution of positions of executive influence will favor Asia, Africa, and eastern Europe more than it has in the past. Out of respect for the justice of such distribution Andrew Cordier, known and respected by many Methodists, in June resigned his position as assistant to the Secretary General. A citizen of India will take his place.

In a democratic assembly no political

party can hope to have its way all the time. In the U.N. neither the West nor the East should expect to come out on top in the voting on every occasion. The Soviet Union has remained in the United Nations for 16 years despite many defeats. Will the United States have as much resilience?

In one of its resolutions at San Francisco in December, 1960, the General Assembly of the National Council of Churches wisely observed:

Constituted with 51 members, the United Nations has now increased to approximately 100. We rejoice in what this represents: The spread of self-government in the new nations . . . the rise in prestige of the world body, the closer approach to universality of its membership, the extension of democratic processes in the world. But this very increase of democracy means that the United States may be facing a new experience; it may on some issues find itself outvoted. We believe, then, citizens should prepare themselves for such eventuality. It would not then be an undue shock to public opinion, since people would have a more mature view, better able to interpret democracy at work on a world scale, with the benefit as well as the risk that the extension of democracy always entails.

To whom does the U.N. belong? It belongs neither to the East nor to the West, for neither group of nations can claim to have a monopoly on virtue and truth. It is as blasphemous to identify all Western policies as pro-Christian as for a politician to identify the interests of his party with the Kingdom of God.

The U.N. belongs to the whole human race. The U.N. belongs to God. It is the political channel through which He wants world justice, peace, and order to prevail. It represents a modest beginning toward genuine world community and world law. At the U.N. Christians from all nations must have the highest perspective.

Properly we may hope that churchmen in Portugal will urge their government to accept the U.N. resolution concerning Angola. Churchmen in the Union of South Africa should entreat their government to heed the U.N. resolutions concerning South West Africa. In the United States we have an obligation to press our government to heed the Assembly resolution on atomic testing.

As Christians we rejoice when the East and the West co-operate in resolutions on colonialism, in sending a committee to South West Africa, in drafting a single treaty on the control of narcotic drugs, and in advancing a Freedom from Hunger campaign. When the United Nations serves mankind and unites the world, it does God's work.

(See, *The UN Is Here to Stay*, by Dag Hammarskjöld, and *Four Pivotal Issues*, by Carl Soule in *TOGETHER's* October issue.)

WORDS OF CAUTION

on the

BLAKE PROPOSAL

BY JACK S. WILKES



Jack S. Wilkes is president of Oklahoma City University, and a member of the Oklahoma annual conference.

Discussion of church union is desirable, but this is not the time for specific action.

BETWEEN now and the General Conference of 1964, we Methodists will have to make some decisions about Dr. Eugene Carson Blake's proposal concerning church union.

In the original proposal of December 4, 1960, Dr. Blake suggested that "The United Presbyterian Church, USA, and the Protestant Episcopal Church invite The Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed."

The 173rd General Assembly of the United Presbyterian Church, USA, passed a resolution issuing the proposed invitation, contingent on the Protestant Episcopal Church joining in the invitation. The word "evangelical" was added to the original "catholic and reformed."

The Episcopal Church will consider the proposal at their General Convention meeting this month in Detroit.

Here is one Methodist reaction to this proposal:

While I am grateful for the Blake proposal, I don't believe it promotes the most desirable type of union, or one that is even remotely possible. It can open the way to fruitful discussion which may lead the way to better understanding of church union. I believe in church union, but I doubt that we have yet found the next step. Maybe the discussions arising out of this proposal will help us find it.

So far as Methodists are concerned, there are certain facts of Methodist tradition that should be kept in mind in any consideration of church union.

Unlike many Protestant churches, our beginning was not as a separatist church. The Methodist societies in America were related to the Church of England

through Mr. Wesley, and many of the preachers had been confirmed members in England, but the Church of England felt no deep responsibility for the colonists, particularly after the revolution. In reply to one of Wesley's many appeals for clergymen to baptize, administer the Lord's Supper, and marry, the Bishop of London stated that there were already three clergymen in America. This came at a time when there were 14,988 members of Methodist societies and almost 200,000 people who were attending the services led by the 83 preachers in the chapels.

It was with the greatest reluctance that Methodist leaders established a church. Anyone who reads the journals of Wesley and Asbury can see the anguish involved in the decision to provide the Sacraments and other spiritual help for the people who had come to them for guidance.

As far as I can see, no Methodist needs to feel a sense of guilt because The Methodist Church sought to answer the spiritual hunger of people of the new nation. The decision to form the church

was the only decision possible. The rightness of this decision has never been questioned by any responsible church historian.

Another fact that Methodists should remember as they think of church union is that we are not a sectarian church. We have never seen ourselves as exclusive agents of the Christian Gospel. We recognize Baptism, church membership, the ordination of every Christian church. We don't believe that any person needs to be rebaptized to be saved, or that any minister needs to be reordained to administer the Sacraments. We do not require Methodist church membership of persons who receive the Lord's Supper, who are married in our churches, or whose funeral services are conducted by our ministers. We serve Christ through colleges, children's homes, hospitals, homes for the aged, settlement houses, and other agencies. The people, who serve on the faculties and staffs of these institutions and the people who benefit from their services are not restricted to Methodist church membership.

As Methodists we do have a denominational and local church loyalty, but any Methodist who feels ashamed of his church because it is a denomination doesn't really understand Methodism. He should be thankful that it has called itself a denomination rather than claiming to be "the" church.

A third fact that comes to mind is that The Methodist Church has always been a co-operative church. At the local level and at the national level Methodists have always led in church co-operation. This is certainly true in the financial support of church councils. Every local church supports inter-church ac-

The Blake proposal called for the United Presbyterian Church to join with the Protestant Episcopal Church in issuing an invitation to the United Church of Christ and The Methodist Church to begin exploratory conversations looking toward unity. The United Church approved the plan in principle at a General Synod meeting in early July. The United Presbyterian Church Assembly gave its approval in May. The Protestant Episcopal General Convention begins next week in Detroit.

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tivities through the Interdenominational Co-operation Fund. The boards and agencies of the church supplement this fund on the national level. The budgets of most national inter-church bodies receive full measure of Methodist support. Also, in almost every community, where interdenominational groups are organized, the Methodist churches support co-operative Christianity.

Even more important is Methodist participation in inter-church organizations for children, youth, women, and ministers. Methodists are not restricted by doctrine or policy from the fullest participation in inter-church or inter-faith activities. Indeed, Methodists often cause embarrassment by suggesting discussions or services which go beyond the co-operative abilities of other denominations. For example, there is no restriction on Methodists in an interdenominational communion service or ministers participating with a clergyman from another denomination in a wedding or funeral service.

Methodist co-operation does not always satisfy inter-church executives, but it is usually commensurate with the program of the organization. The history and heritage of our church make our approach to church union different from the churches of stricter backgrounds. We are not as guilty of sectarianism and would more readily accept a plan of union. However, because of our background I have some fears that some Methodists may not look at every proposal as carefully as they should.

Now I would like to turn to some premises which underlie many proposals for church union, and with which I disagree. They are not necessarily inherent in the Blake proposal.

The first premise with which many people disagree is that diversity in the understanding and practice of the Christian faith is a great evil. Of course, narrow, bigoted sectarianism is a great evil, but I doubt if I am qualified to say which sect is most sinful. We all have such a sense of guilt because there are 266 American denominations that we easily forget that 75 per cent of American Protestants belong to five churches.

Maybe we should also remind ourselves that diversity is the result of liberty. There have been periods when Christians did not believe in freedom to disagree. Most of us are aware that these were not the most fruitful periods in Christian history.

I have a brother who is the rector of an Episcopal Church in Baltimore. His beliefs follow the normal lines of the "high church" party. Is it necessary that one of us be a sinner because we can never agree on belief and worship? Or are we, as free men under God, able to believe and worship differently?

Diversity, when it leads to sectarianism, is certainly wrong, but surely di-

versity has some virtues to be cherished by Christians.

A second premise involved in some proposals for church union is that bigness is a virtue. The immediate reaction to the Blake proposal of certain American journalists was "17.5 million members." One fears there is a kinship between the 20th century merger of big business and the 20th century merger of big churches.

The "commoncore Protestant" has more likely resulted from his conformity response to our mass culture than from his deeper understanding of the faith or his deeper dedication to spiritual living. The current homogeneity of American tastes might make merger possible, but it might more likely be a merger of 20th century organization men than of historic faiths.

I must confess I also fear the destructive possibilities of bigness in the church. This may not be a valid fear, but many good things disappear with bigness. The value of the separate church traditions to our American life cannot be overestimated. In the big church it would be difficult, if not impossible, to preserve these traditions.

If there were space I could elaborate on the administrative difficulties involved in bigness. We Methodists are supposed to be specialists at administration, but we're still tinkering with some of the machinery that came out of our own union.

Another premise of many church union advocates is that union will be the easy answer to all the church's problems. I realize that the deeper thinker doesn't say this, but too many people believe it.

For many years American churchmen have looked for easy solutions. Methodists have been particularly susceptible to the appeal of short cuts. Within my own lifetime mass evangelism, Christian education, missions, liturgy, stewardship, prayer groups, and many other phases of the church's life have been brought forth as the answer.

Though it's been quiet for a few years, there now comes the church union answer. Like every other good movement, it would solve some problems. It would also raise some problems. It will not revitalize the church by filling it with lively, loving Christians. Only a rebirth of New Testament Christianity can do that.

Then, what about the Blake proposal? I have read in responsible journals that those who oppose it will be "blinded by denominational loyalty" and motivated by "ecclesiastical chauvinism." This certainly puts those who oppose the Blake proposal on a much lower plane than the "men of vision" who agree with it. However, I am not convinced. I do appreciate the Blake proposal as grounds for discussion. Maybe it will help us find the next step.

SERMON STARTERS

For the second half of Kingdome tide

Afraid of Ghosts? October 8. Scripture: Isaiah 30:18-21; Romans 8:31-39. Suggested hymns: 397, 201, 196, *The Methodist Hymnal*.

FOUR WEEKS remain until the eve of Allhallow's Day, but any child will tell you that all of October is Halloween month. For many of us, all weeks, all days, especially all nights, find us fearful of life's ghosts and goblins. Old, unforgotten sins, however, pressed down into our subconscious, break out to haunt us or we fear for our time when demonic forces and dark powers are unleashed upon our world or the fatalities of blind chance, of bad luck and unfortuitous circumstances afflict us and make us afraid.

The Church has never been quite sure of the meaning of I Peter 3:19, . . . *he went and preached to the spirits in prison*. . . . Convinced that nothing should be creedal, even if true, which is not the clear, reiterated testimony of Scripture, The Methodist Church has deleted the clause, "He descended into hell" from its recitations of the Apostles' Creed, because this scant biblical reference is regarded as insufficient support for the statement.

Yet here is an important apostolic assurance that our Lord Christ is totally capable of confronting the sum total of evil, that he has a merciful Word to say to our deepest buried fears, that his goodness guides us through every untoward happenstance. Nothing shuts him out, not even prison bars.

Through Him we have faith's victory over fear. By him we are released from silly superstitions to humble, grateful confidence in God's overriding Providence. Our identity with the power of his Resurrection dispels the threat of all dark powers and principalities.

When Laymen Go in Front. October 15, Laymen's day. Scripture: II Chronicles 29:12-19; St. Luke 10:1-24. Suggested hymns: 468, 458, 460, *The Methodist Hymnal*.

MRS. CLARENCE Dickinson points to a fundamental difference when she reminds us, "Catholic worship can be held by a priest without any people;

Protestant services, by people without a priest." We demonstrate this today.

The great temptation of today's Church is to build up a successful institution rather than to develop spiritually successful people. Laymen's day comes annually to emphasize that people, plain people, unprofessional people, are important. They can do what preachers, pastors, priests never can.

Every minister knows that only his people can go to some places and get in. Only the people can say some things and be heard. Only the people can start some things or stop some things and get by with it. Jesus sent the 70 nameless laity on ahead so that he could follow later. He didn't send the apostles. When King Hezekiah cleansed the temple it was the Levites, or lay officials, who took the initiative.

When a Negro approached the pastor of a middle class church the minister could only say, "In a Methodist church only the pastor in charge determines church membership; I am glad to offer it to you. But I must tell you that only the people can offer church fellowship. I do not know whether they will." Laymen alone have the answer.

Recently *The Christian Century* reminded its readers how Hendrik Kraemer stirred the churches in post-war Holland with the slogan, "The laity are the frozen capital of the church." A spirit-warmed, thoroughly thawed laity has the capital to underwrite most new ventures of the Kingdom.

Stolen Sacrifice. October 22, World Order Sunday. Scripture: Isaiah 32:13-18; Romans 15:1-7. Suggested hymns: 505, 508, 497, *The Methodist Hymnal*.

IT BOTHERED some of us when there was much ado about bringing back to America the bodies of our boys killed in World War II. It was overseas that they made their last, full sacrifice, and it was like taking back the gift they gave to bring their bodies away from the places and people they died to save. There are always those who rob sacrifices of their fullest meanings. Read Genesis 15:11, . . . *birds of prey came down . . . Abram drove them away.*

The United Nations is the practical expression of the world's best hope for peace which thousands of American boys, and warriors the world over, bought at the price of their deaths. Abraham, primitive as his understandings may have been, was prepared to offer as a sacrifice the life of his boy, too. But there were vultures, then as now, to violate the sacredness of the offering. Abraham had to drive them off. Every sacrifice must be defended.

Wendell Willkie saw it all coming before the war was over, "We believe that this war must mean an end to the empire of nation over other nations. We must . . . give all nations the same vested interest in peace which we in America have had." That is what our boys and their parents sacrificed for. We must never let the birds of prey swoop down and steal their sacrifice!

Pagans Lack Poise. October 29, Reformation Sunday, Temperance Sunday. Scripture: Daniel 1:8-21; Galatians 2:16-21. Suggested hymns: 67 (or 385), 299, 296 (or 294, stanzas 2, 4, 5), *The Methodist Hymnal*.

DR. MOFFATT at Jeremiah 10:2 translates the prophet's commentary on his contemporaries, "Never learn to live like pagans, dismayed at portents in the sky; pagans are dismayed at them, but their rites are inane." The ridicule is just as timely now. It was also what Martin Luther observed about the society of his day.

Medieval superstitions frightened and corrupted. People were dismayed and even tried to buy indulgences to justify their worldliness. Luther was raised to raise again the only cure, the Bible truth that men are saved from their sins and silliness not by rites, masses, relics, and icons, but by a faith which provides foundations for life.

Ours too is an age as silly as it is sinful. Insecure, unsettled as we are we seek cocktail hour chatter, believe the bombast of beer ads, yield to the pressure of office parties, even escape into the stupor of drunkenness. Like pagans of Jeremiah's time and Luther's age, we have no poise, little purpose, small power, scant purity.

Temperance is a Christian witness. It demonstrates that men who are saved by faith need be neither sinful nor silly, for theirs is the given grace of order, of control, of satisfying and meaningful existence.

The Simplest May Be Saints! November 5, in the octave of All Saints. Scripture: Deuteronomy 33:1-4; Revelation 7:1-17. Suggested hymns: 422, 531, 264, *The Methodist Hymnal*.

SO YOU SUPPOSE you'll never be a saint—haven't even a chance? Look at this excerpt from Exodus 18:3-4, . . . *the name of the one [of Moses' sons] was Gershom . . . and the name of the other*

[was] Eliezer. Their single distinction was their identification with a famous father, but they are forever recorded in Holy Scripture. Though we decry "guilt by association," we can be grateful for our identification with Christ. This gets us off to a good start. It doesn't matter very much whether we shall be remembered for anything but our association with him.

Today is the Church's own annual memorial day when we call the names of those of our congregation who have been transferred to the Church Triumphant. Hardly any were famous or will be long remembered for special achievements. But they all had some association with the Lord Christ.

Of course a good start isn't the whole race. We must finish our course in faith, too. But the point here is that even the humblest among us, the simplest folk, have an initial advantage. All Christians can claim Christ. He is our elder brother, as Moses was the father of such relatively ordinary men as Gershom and Eliezer.

There is a continuing possibility of saintliness we all share as well. Plutarch might have said of Gershom and Eliezer, "It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors." Inheritance alone, however privileged, must be supported by service to remain significant. Here again we all have a chance, even in the humblest spheres of endeavor, the commonest walks of life. A traveler observed how diligently a porter cleaned the platform of a village railway station and commented, "You sweep this station as if it were Grand Central."

"Well, it belongs to the same Company," was the proud rejoinder. We may all serve the same Savior, as fully in wayside places as in central situations. John Henry Hopkins might speak for us all:

*I sing a song of the saints of God,
Patient and brave and true,
Who toiled and thought and lived and died
For the Lord they loved and knew:
And one was a doctor, and one was a queen,
But one was a shepherdess on the green;
They were all of them saints of God,
and I mean,
God helping, to be one too.*

Propaganda, Enemy of Peace. November 12, World Peace Sunday. Scripture: II Chronicles 20:1-13; St. Matthew 5:43-48. Suggested hymns: 505, 436, 506, *The Methodist Hymnal*.

OF AT LEAST one thing let us be sure: that we must not talk ourselves into a war. Maybe we can't control the eventuality of a Communist attack, which only God can forbid. But this much we can resist, the pressure of propaganda pushing us into conflict. Read the story around Joshua 22:11,

And the people of Israel heard say. . . . That hearsay almost precipitated tragedy, as hearsay can in our time, too. Hearsay is almost sure to be half-truth, or less. It nearly always adds to ignorance rather than takes from it. Ignorance spawns suspicion and breeds fanaticism. Observe how all of that arose out of hearsay between the Israelites and Reubenites.

There is plenty of truth about Russia. Much of it is bad, but some of it is good. We ought to hear both. We ought to tell both. It didn't help relationships when Americans only grudgingly offered faint congratulations at the opening of the Geo-Physical Year to the Russians who put the first Sputnik into orbit. You don't have to be a communist dupe to be gracious toward Russians.

Like the Israelites of old we are letting hearsay push us into religious fanaticism, forgetting that there is no such thing as a holy war. We need God's protection against Communism, but God doesn't need our protection against Communism. He takes care of himself. From us he only wants, truth, not hearsay.

Love for the Lonely. November 19. Scripture: Lamentations 3:22-26; I John 4:7-16. Suggested hymns: 75, 69, 325, *The Methodist Hymnal*.

AUTUMN is the season of nostalgia, and even more so at a holiday time, such as the approaching Thanksgiving Day. The chill of loneliness gets into our spirits as summer memories cool, and those not living with kith or kin feel this most of all. They are legion: the young person from the small town working at a first job in a city, the lad away from home in military service, the widower whose daughter's home isn't big enough for three generations, the spinster whose probabilities of marriage and motherhood grow yearly more remote, the divorcee tempted to bitterness over a family failure, and the grandmother, still living widowed and alone in the big empty house. There is loneliness everywhere!

Dr. Moffatt translated a fragment of Psalm 68:6 this way, "God, who brings the lonely home . . ." Another truth about God is that he supports us with love while he's doing it. That may seem a cold comfort, matching the chill of

autumn loneliness, for we would prefer the King James Version, *He setteth the solitary in families*. But that doesn't always happen, and, let's face it, it isn't going to happen for some of us. Not right away, not here and now, not in this life. But, if autumn leads to winter, winter yields to spring again. God has not forgotten us. His father love will keep us going and bring us home at last.

It was in the first dusk of an autumn evening that I flew high in a plane across America. The lights winking on below told me what was happening: A homemaker flicked a kitchen light switch to start preparing supper, playing children were beckoned home by a glowing porch light, automobile headlights blinked on. But I was far from home and a long night would pass before I would be again with loved ones. How vast and empty and loveless the skies about me seemed.

Then I looked up, not down. The stars began to brighten, fixed and certain in their places. They, too, declare the glory of God's creating love. He was there too, with me in the skies—bringing me home, at last.

God's love is with us everywhere. He is your Father; you are his child.

Gratitude, Cure for the Problems of Plenty. November 26, Thanksgiving Sunday. Scripture: Deuteronomy 8:7-18; Philippians 4:4-13. Suggested hymns: 493, 546, 499, *The Methodist Hymnal*.

AN ANCIENT wisdom from Roland W. Schloeb's paraphrases of Proverbs reminds us that a heavy stomach is no compensation for a heavy heart. No people need to remember this more than modern Americans—urbanites most of all. The plenty which abounds is no longer the direct result of any agrarian labor on our part. The abundance we have we rarely really enjoy, for most of us bought it with the aggressions of commercial competition, not with the humility of a farmer who toils and tills and trusts God for the harvest. Our commonest attitude toward our daily bread is to vie for more, or resent the cost of it, or maybe to demand cake instead.

So the Proverb of 15:17 is a word for our Thanksgiving week-end: *Better is a dinner of herbs where love is than a fatted ox and hatred with it*. Never did a people need more the cure of gratitude than we do.

Sit down at your table. Look at all that is on it, then marvel with amazement as you say, "Here is a modern miracle indeed. From so many places far and near, by the labor of so many people known and unknown, by land and air and sea, all this has been gathered in at this one time and place for me and mine! Truly here is a harvest from heaven!" And your gratitude—a great grace—will make you gracious, and hatred will lose to love.

Special Days

The traditional color used throughout the season of Kingdomtide is green.

Oct. 15—Laymen's Sunday
Oct. 22—World Order Sunday
Oct. 29—World Temperance Sunday
Oct. 31—Reformation Day
Nov. 5—World Peace Sunday
Nov. 11—Veteran's Day
Nov. 23—Thanksgiving Day

Be Creative, and Keep Tradition

Say readers in response to "The Proposed Sunday Service."

The 1960 General Conference directed that The Proposed Revisions for The Book of Worship (The Methodist Publishing House, \$1) be made available for local church use and study during the 1960-64 quadrennium. Thoughtful criticism of the Proposed Revision has been invited by the Commission on Worship as it moves to prepare a final revision for presentation to the 1964 General Conference.

In addition to other general services and aids to worship, the Proposed Revision contains two orders of worship for Sunday morning services. Both are adapted from John Wesley's Sunday Service for the Methodist Societies in America. One is a shorter service, the other more detailed. The longer service was the subject of an article in our June 8, 1961 issue, written by Chicago pastor Keith Leach. We asked readers to comment on Mr. Leach's article. Here are some of the letters we received.—THE EDITORS.

EDITORS: Mr. Leach lifts up two vital problems: understanding the nature of worship, and an adequate liturgy. However, he does not inform us as to what he thinks is the nature of worship. True, he tells us that the primary purpose of worship is to glorify God. But I do not believe that stating a purpose of worship is an adequate discussion of the understanding of the nature of worship, especially when the writer himself raises the issue. One might critically analyze his entire article and deduce from it what Mr. Leach conceives to be the nature of worship, but for one who is writing presumably to enhance understanding it would be considerably more enlightening for him to have provided his readers with a rather definite statement.

Mr. Leach also has little to say as to what he means by "an adequate liturgy." He says that a liturgy must be provided, not produced. Surely if we are to be provided with an adequate liturgy then someone at some time and in some place must produce that liturgy as such a creature does not simply appear by itself. I do not necessarily mean that a liturgy is the product of one person, it may well be the product of a community, but it is nonetheless the result of work, experiences, and planning and as such would seem to me to be a product.

Then too, Mr. Leach speaks as if a

liturgy constituted the whole of worship. There is much more to worship than a liturgy. The liturgy is a means whereby people are aided and guided in the acts of worship. Mr. Leach speaks of an "adequate liturgy" but he does not discuss such structural necessities as the theological, psychological, logical, aesthetic, and historical criteria and basis for an adequate liturgy.

Granted, a primary purpose of worship is to glorify God, but this intent does not eliminate the necessity to lift men by inspiration nor the needs for confession, affirmation and the dedication of oneself to God, as Mr. Leach might be interpreted to imply.

The idea of "a bright theological professor" fabricating *de novo* a service of worship in the manner which Mr. Leach suggests seems to be a "straw-man" approach to the problem of worship and the importance of tradition in worship. The traditions of a church such as The Methodist Church, which indeed are rich, are like the soil which supports and provides nutrition for a tree. But if the whole of the tree remains in the soil, then how does one know that there is a tree? It would seem that a service of worship, a theory and practice of worship as well as liturgy must be supported, rooted, and nurtured by and in its tradition, but that it must also grow upon and beyond this soil reaching out in many directions from its base into

the experiences of life so that it might have the vitality which a life-related worship needs to have.

It is surprising to me how in a non-creedal church (unless one takes the 25 Articles to be the creed of The Methodist Church) there continually arises so much concern over a creed. Why should there be only one creed as Mr. Leach suggests? And if this is so then upon what basis does one select that creed? Might not a congregation work through a creed or affirmation of faith for itself out of its own experience and life, and a community of faith which will have symbolic significance for that particular community, and have just as much significance or more than the utilization of some one particular creed from some one particular period within Christian history?

There are various moods of worship, and to suggest that one form is adequate for those different moods neglects a great potential area of study of worship within The Methodist Church. I am not in complete disagreement with the article, but I believe that it left a great deal to be desired in the area of understanding worship and liturgy.

HOWARD R. BAILEY

Denver, Colo.

EDITORS: Thank you for Keith Leach's remarks. . . . The Commission on Worship has used Wesley's order for morning prayer as the basis of its order for Sunday worship. Is this the most appropriate foundation on which to build? I think not. Neither sermon nor offertory can be fitted meaningfully into Wesley's order for daily morning prayer. This service, composed of confession, Scripture readings alternating with canticles, and intercession, is a coherent whole in itself. Wesley orders an offertory and sermon only in the Communion service intended for use on Sundays. Methodists would be well advised, I think, to follow Wesley's lead here, and model their Sunday service on the Eucharistic liturgy.

JOHN C. ENGLISH

Vanderbilt University
Nashville, Tenn.

EDITORS: I find myself in substantial agreement . . . and have already introduced this service in our church. Our offering comes after the sermon following the option suggested. We have introduced two verses which help to introduce the next movements in our worship. The Old Testament Lesson Response is one written by Dr. Hugh Porter of the Union Seminary School of Music, N.Y.C. It is based on the text: *Thy word is a lamp unto my feet and a light unto my path.* The *Gratia Tibi* is used after the New Testament.

Thanks for this article which helps in bridging the gap between us and

Wesley and also between us and the historic church.

GEORGE M. RICKER
St. Luke Methodist Church
San Angelo, Tex.

EDITORS: Mr. Leach is right in trying to avoid the heresy of excessive subjectiveness in worship. He has, however, endorsed a worse heresy, the absenteeism of God. He practically eliminates God as an active participant in the worship service through his Holy Spirit. When we accept the philosophy that "God is the audience, the people are the actors, and the preacher is the prompter," we have left little place for the active presence of God through his Holy Spirit. God is never just an audience. He is instead a heavenly father, who through his Holy Spirit leaps out to prompt men to respond to his love. A worship service is an encounter of man with God. It is a two-way street at all times. Never is either man or God just an audience.

Mr. Leach makes the second mistake of assuming that a worship service must either be an individual or a communal response. Again, it is always both, if it is to be of any profound value. Until the individuals join together in giving themselves to a common act of worship, then there is no common act.

It is wrong to propose either a subjective or an objective worship service. A subject without an object is vague and meaningless. An object without a subject is, for all practical human purposes, non-existent. The word "interaction" or "encounter" is the key to the understanding of a vital relationship. Worship involves both man and God and each is an object but also a subject.

To spell out practically this philosophy, we, as Methodist ministers, must give more attention to the development of a meaningful order of worship for our people living in the 20th century. We must lead them, guide them, and train them. We must never overlook the fact that the most vital thing in an Order of Worship is worshipping people. The most redemptive thing that can happen in a worship service is the responding to the prompting of God through his Holy Spirit. Paraphrasing the Scriptures: "God commanded his love toward us—while we were yet unable to worship, he came through his Holy Spirit to awaken us to worship." We must never forget, while we were yet unaware of God's presence, God is present, in us, awakening us, unto himself.

In this we must take into account Wesley's Order of Worship. But, we must also take into consideration the many traditional forms and orders of worship. This includes that order which grew up out of our Methodist frontier experiences. To go back to Wesley, *per se*, means overlooking a great Christian tradition, both prior and after his day.

We must take into account our total tradition in creatively arranging an order of worship which encourages our people to intelligently and meaningfully encounter God in the 20th century.

HAYDEN S. SEARS
Catalina Methodist Church
Tucson, Ariz.

EDITORS: I am not so concerned with whether historic offices and liturgy are continued, as I am with what helps people to worship.

Whether or not the Church has lost important values in the disuse of the *Te Deum*, or other chants and musical elements, cannot be the decisive element in preparing an acceptable and useful order of worship for the current generation of worshipping Methodists. There are still thousands of Methodist churches lacking the *Venite* and *Jubilate Deo*. There are others who have a right not to be compelled to follow what seems fitting to the perfectionists and the few who make a fetish of forms. . . .

The creeds serve a useful purpose in reminding us of our unity with the saints of past centuries. But a greater usefulness is to express the faith which is now current. This has a teaching and a supportive value to the faith of the worshiper which is dominant. The historic creeds, hammered out on the anvils of controversy when the Church was establishing its understanding of God the Father-Creator, of Jesus the Christ, and of the Holy Spirit, have much less to say to us than the creeds formulated in terms of these needs of expression of the faith of our day.

I do not mean to suggest that I think the theology of the older creeds needs improving, and here I think Mr. Leach is far afield from the truth. But it would be a tragedy of the first magnitude to take out of accepted usage the two newer creeds appearing in the 1935 *Hymnal*. We cannot overlook the value in terms of the accepted faith of a creedal statement that as Christians we believe that beauty and goodness, truth and love are properties of God and come from him; that Christ is not only God manifest in the flesh, but also that he is our teacher, example, Savior and Lord; that we not only believe there is a Holy Spirit, but we believe that Spirit has a work to do among us; that we believe in the Church as a fellowship for worship and service; that we believe in the rule of God in human society, and in the final triumph of righteousness.

Mr. Leach's objection to reference to the kingdom of God in a creed because it smacks of human agency, is certainly incorrect so far as the Korean Creed is concerned, for it contains no such implications. . . .

DON M. CHASE
St. Andrew's Methodist Church
Sacramento, Calif.

CONGO CRISIS and CHRISTIAN MISSION BY ROBERT G. NELSON



This is an eye-witness report of the Congo crisis, especially as it affected Protestant missions, from pre-independence to the end of 1960. The author is an executive for the Disciples of Christ Africa mission. Contains 32 pages of photos by the author. \$1.50, Paper; \$2.50, cloth. Published by Bethany Press, Box 179, St. Louis, Mo.

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Books

of interest to pastors

Christian Ethics and the Sit-In, by Paul Ramsey. Association Press, 128 pp., \$2.50.

Reviewer: JAMES W. MAY is assistant professor of church history, Candler School of Theology, Emory University, Ga.

This book speaks both to those who have feared to discuss the sit-ins and to those who already have said too much too lightly. To the former it says that the sit-ins are a stirring in the church, that they probably will increase, and that Christians must bear witness to one another "concerning the meaning of Jesus Christ precisely in this hour" and for these issues. To the latter it is a reminder of the perils of condemning or praising the sit-ins without prior analysis of the fundamental issues. It is to these fundamental issues that Paul Ramsey addresses himself.

The church cannot sit out the sit-ins, for the Christian is given no choice concerning brotherhood. Man is not man except as he is with and for fellow man. The Negro student comes to the lunch counter, or to the door of the church, not as a claimant of "civil rights," but as the challenge to covenant. "Our God who from eternity resolved not to be God without this man thereby resolved that no other of his creatures should be men without him." This is the biblical concept of creation-covenant, in terms of which we are to inquire as to the natural justice that should be exhibited in our laws.

Dr. Ramsey brings the discipline of Christian social ethics to a rigorous re-examination of property rights, law observance, and civil obedience. What is the meaning of Christian stewardship in reference to property rights? Even if a proprietor possessed the legal right to refuse service, should he, as a Christian, ever exercise that right? What limits have to be placed upon the means used to advance the cause of justice? The author draws liberal illustrations, not only from the sit-ins, wade-ins, and kneel-ins, but also from the bus boycott, the Lawson case, and the various plans for school desegregation. These critical comments on so many recent events in the struggle for human rights contribute richly to the value of the book.

There are sober warnings here, too.

Dr. Ramsey asks disturbing questions about enforced integration of schools without regard to neighborhood (as in New York City, for instance). As to integration of the churches, he reminds us that the very things which permit racial division in the churches also represent values we do not care to lose. But let no die-hard segregationist seek comfort here! Among the people of God, says Dr. Ramsey, there should be the most sensitive awareness of injustice and the greatest possible openness to change. "Especially in the church there should be a permanent revolution going on."

The Search for Meaning, by A. J. Ungersma. Westminster Press, 188 pp., \$4.75.

Reviewer: PAUL E. JOHNSON is a professor of psychology and pastoral counseling at the Boston University School of Theology.

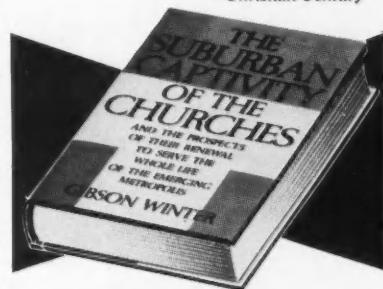
There is a surge of interest today in the deeper nature of man. Psychiatrists join with theologians in asking what man really is and ought to be. Among these no voice is clearer than that of Viktor E. Frankl, professor of psychiatry at the University of Vienna. He finds man troubled most from emptiness or loss of meaning which he calls the "existential vacuum." There is more to man than the pleasure-seeking animal of Freud or the powerstriving restlessness of Adler. What we most urgently need in our time is meaning for life, and nothing less will satisfy.

This book is a report of Frankl's search for meaning on the frontier of psychotherapy and the human self. The author, who is professor of pastoral psychology at San Francisco Theological Seminary, studied in Vienna with Dr. Frankl in the year 1958-59, and understands the thought and clinical work of Frankl. Professor Ungersma does not undertake a critical analysis of the Vienna school of existential analysis, instead, he introduces it to the American reader and sets it in the perspective of pastoral psychology.

The impact of existential philosophy is as influential in psychology and psychiatry today as it is in literature and theology. Husserl and Heidegger have awakened a new approach to man in the psychiatry of Jaspers and Binswanger.

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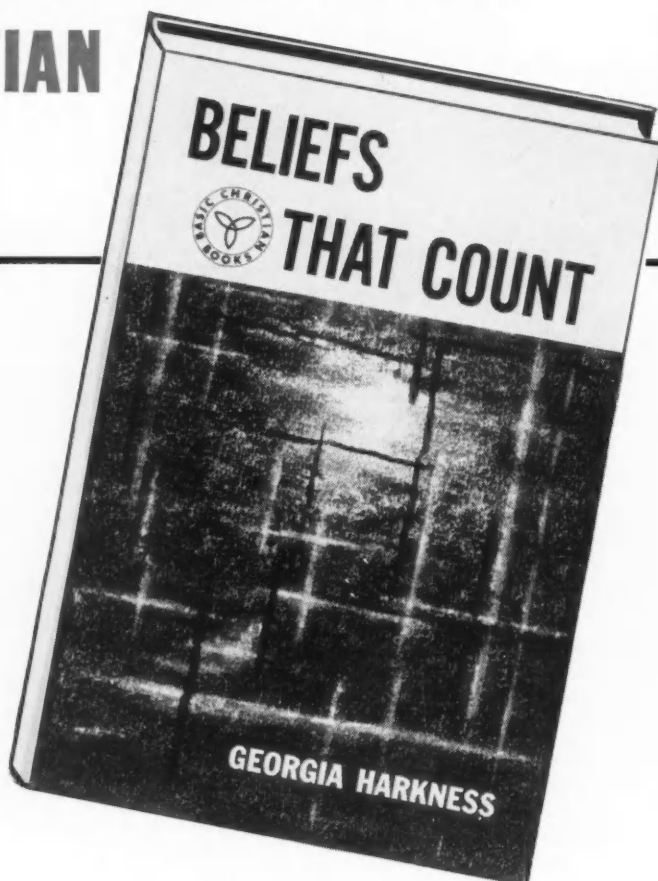
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The existential analysis of Frankl, however, does not come by this route so much as from Max Scheler and the encounter with human life in the clinic, the Nazi death camp, and the tragic dilemmas of a war-torn society. If man is to survive these distresses, and even more, if he is to fulfill his unique potentiality, he must find a task of responsibility great enough to give intense and irreplaceable meaning to his life. Human life is characterized by a spiritual dimension by which a man may rise above circumstance and decide what he will become.

Logotherapy, in the healing work of Dr. Frankl, is a therapy of the spirit. The physician in his "medical ministry" (*ärztliche seelsorge*) cannot stop with body and mind, but must also be concerned to help the patient find a meaning for his life. Instead of asking what does life offer me, we are to ask what does life expect of me! There is a logos greater than my private concerns calling me to be responsible, and when I respond to this call my life has larger meaning. If I am response-able to answer such a purpose, then life has meaning to the last breath no matter what the cost in suffering may be.

Ungersma does us a real service in presenting the essential ideas of Frankl's logotherapy with telling illustrations. Yet he does not capture the rousing spirit of sparkling debate of Frankl. For this we must encounter Frankl face to face. His books published in English are *The Doctor and the Soul* (Knopf, \$4.50), and *From Death Camp to Existentialism* (Beacon Press, \$3). Another book for American readers will be completed by Dr. Frankl while teaching at Harvard University this summer (*Existence and Values*, to be published by Harper & Bros.).

Ethics and the Gospel, by T. W. Manson, Charles Scribner's Sons, 109 pp., \$2.75.

Reviewer: LYNN HOUGH CORSON is pastor at University Methodist Temple in Seattle, Wash.

"I propose to begin in a strongly empirical way and to put before you a survey of teaching about morality which the Bible offers to anyone who wishes to go into the matter and to know more about it." With these words T. W. Manson begins his Ayer Lectures of 1952, now published posthumously.

Since most of us need "to go into the matter" and have a desire "to know more about it," this little book acts as an invaluable, nontechnical introduction to what can be a very complicated, not to mention, esoteric subject.

Condensing what must have been a detailed and comprehensive knowledge of both Greek and Hebrew cultures, Manson makes some concise generaliza-

tions as to the difference between the basic idea of the good in these traditions. The Greek is oriented toward a philosophical inquiry of the duties and obligations of the citizen in society, while the Hebrew has as its basis the relationship of a human being to a divine Person. As Manson says, "The good is not so much the object of philosophic inquiry as the content of divine revelation." The ultimate ground of Hebrew ethics is, "You must be holy because Yahweh, your God, is holy."

Much is made of the Hebrew idea of kingship and its relationship to the ethical teachings of the Old Testament. God is the great King. The acid test of monarchy is the adequacy of the king to meet the needs of his people for security—to give them freedom from fear and injustice. Since God as King provides these benefits, our natural obligation is to do his will. On this basis rests the ethical insights of the Old Testament. Therefore, the final governing motive of all ethical action is the desire to please the "God to whom I owe so much."

It is this personal relationship that is carried over into the New Testament. The Sermon on the Mount is Jesus' delineation of the obligations of those who claim citizenship in the kingdom of God. This is a personal commitment based on a sense of obligation for benefits conferred and received. In the New Testament church this obligation to obedience is transferred to Christ. Christ is reigning in the world as God's vice-regent. He is adequate to all the demands we can make upon him. He is a living King who gives the assurance of his living presence and continuing revelation.

The church is a new kind of social organization in which the teaching of Jesus is more than Law or Talmud or Mishnah; it is personal response to the injunction, "Love as I have loved you." So Manson concludes: "In the last resort the Christian ethic inevitably comes back to Christ himself. It is from him that it derives its content, its form, and its authority. Its force is most likely to be felt by those who belong to the community which he founded and maintains, the community which belongs to him. And the power to carry it into effect is most likely to be found in living association with that community and with its head."

The study is a helpful reminder of the sources of our ethical insights in both Old and New Testaments. It cuts through the maze of more technical studies in the field of Christian ethics, which many times obscures the issues, and rests the case for love in action directly on the personal relationship between the believer and his Lord. For the Christian it confirms the conviction that loving obedience to Jesus Christ,

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Images and Symbols, by Mircea Eliade.
Harper & Bros., \$3.50.

Reviewer: M. L. RICKETTS is pastor of the Lovington (Illinois) Methodist Church.

Scarcely a minister who has graduated from an accredited theological school has not taken at least one course in "Comparative Religions." But although the study may have been interesting, it is doubtful if many pastors have found the subject of religions of the world to be of any practical (homiletical) value in the pastorate.

This narrow view of what constitutes worth-while reading for the parish minister needs revision, and a good book with which to begin the expansions of one's horizons of thought is this book by Professor Eliade of the Divinity School of the University of Chicago. It is Dr. Eliade's gift to set Christianity within the context of the religious expressions of man in all times and places, and although this is not his primary purpose, it may be the contribution for which the Christian reader, especially the minister, will be most grateful.

This is not to say that *Images and Symbols* is another book about the world's great religions, in which beliefs are set forth in systematic fashion and

compared point for point with Christian theology. On the contrary, Eliade's book is neither about the religions of the world as such, nor is it systematic. The bulk of the book consists of essays originally written and published separately. This fact will occasion some difficulty for the person first attempting to understand Eliade's peculiar point of view, but this difficulty is more than offset by the fact that this style makes more interesting reading than more systematic, text-bookish tomes do.

A key to understanding Professor Eliade's views is found in the introduction of the book where he states that the symbol is to be "regarded as an autonomous mode of cognition." Psychological, anthropological, and aesthetic studies have in recent years brought about a revived interest in symbolism, and Eliade maintains here that the symbol is a universal form or structure of religious expression. It is his view that "the symbol, the myth, and the image are the very substance of the spiritual life, [and though] they may become disguised, mutilated, or degraded [they] are never extirpated." Thus they reappear in every age with new content, but still maintain their archaic structure, since symbolic thinking is more basic even than language or discursive thinking.

The several chapters of the book deal respectively with Symbolism of the Center, Indian Symbolism of Time and Eternity, Symbolism of Knots, and Symbolism of Shells, but it is the last chapter, Symbolism and History, which should interest the Christian minister most. Here Eliade shows how Christian Baptism, the symbol of the cross, the legend of the descent of Christ into hades, the paradisiacal life of the mystic, and other Christian symbols and mythemes partake of archetypal forms. In their expression these symbols are tied to a particular religion and to its history, but within their structure universal patterns can be discerned. The author cites early Church fathers who understood perfectly well the "cosmic symbolism" which the Church employed. It was not a question of Christianity's borrowing symbols or myths from other religions: "Such images were capable of conveying, at no matter what moment, a powerful religious actuality." That is to say, the images themselves were universal vehicles of revelation of the sacred. It is these universal forms imbedded in our religion which makes it accessible to persons of other cultural traditions, who instinctively see past the historical to the cosmic or archetypal symbolism.

Eliade speaks briefly here concerning a subject dealt with in detail in his book *Cosmos and History, the Myth of the Eternal Return* (Harper Torchbook, \$1.25), the biblical versus the cosmic view of time and history. The Judeo-

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Christian belief in a God who acts in history has given these religions a way of valuing time which sharply contrasts with the view of primitive and Oriental religions. History itself becomes for the Christian a theophany, so that the Christian looks not only to nature but also and especially to historical events for the revelation of God.

The minister who has become weary of reading books on theology written from traditional Christian points of view will find much stimulating material in this book, and he will be led to further study into the history of religions wherein one gains a perspective on his own faith which is otherwise impossible to attain.

The Un-Americans, by Frank J. Donner. Balantine (paperback), \$.60.

Reviewer: DEAN M. KELLEY is executive director of the department of religious liberty of the National Council of the Churches of Christ in the U.S.A.

This is a serious and impassioned polemic against the House Un-American Activities Committee, popularizing in one volume a long and unlovely history. The author's outrage is sometimes more apparent than his scholarship, but there is ample ground for outrage in the details he cites. Whereas a more judicious and restrained book might have been more damaging to its target, it might not have been as readable for the mass audience to which it is hopefully directed.

Journalistic, loosely and hurriedly written, there are many assertions that more scholarly writers would not have made and some sources they would not have cited. But from the Committee's own records the author substantiates his contention (in the words of Harry S. Truman) that "The House Un-American Activities Committee is the most un-American thing in America." While not the best book on this subject, it is the most recent and the most readable, and will give the average reader a good survey of the most damning criticisms of the Committee and the evidence usually adduced for such criticisms.

It is a measure of our times that both the writing and the publishing of this book, whatever its merits, require a positive act of courage. Perhaps purchasing or reading it does also.

briefly noted

Land of Eldorado, by Sante Uberto Barbieri. Friendship Press, 161 pp., \$2.95 (paperbound \$1.50).

One of the WSCS *Approved Studies* 1961-62, this book traces the social, cultural, and religious climate of the Latin American countries. With illustrations from various regions the need of co-

operation among Protestant denominations is vividly related.

The Promises of God, by Chester Warren Quimby, The Upper Room, 23 pp., \$.20 each, \$2 per dozen.

A discussion of the promises of God and how they relate to daily living.

The Theology of the Christian Mission, edited by Gerald H. Anderson. McGraw-Hill, 341 pp., \$6.50.

Taking as his theme the fact that the Christian Church is no longer operating its mission program from a home base in "Christendom," but is rather in a missionary situation everywhere, Meth-

odist Anderson brings together 25 theologians to discuss the nature of that mission. Included are DeWolf, Barth, Tillich, Kraemer, and Littell.

The Minister's Own Mental Health, edited by Wayne E. Oates. Channel Press, 335 pp., \$4.95.

As the title suggests, with articles drawn largely from *Pastoral Psychology* magazine, but also from papers given at various meetings concerned with the subject. An important work for those who agree that the minister's role needs to be re-examined and re-evaluated for the good of his own health as well as the Church's.

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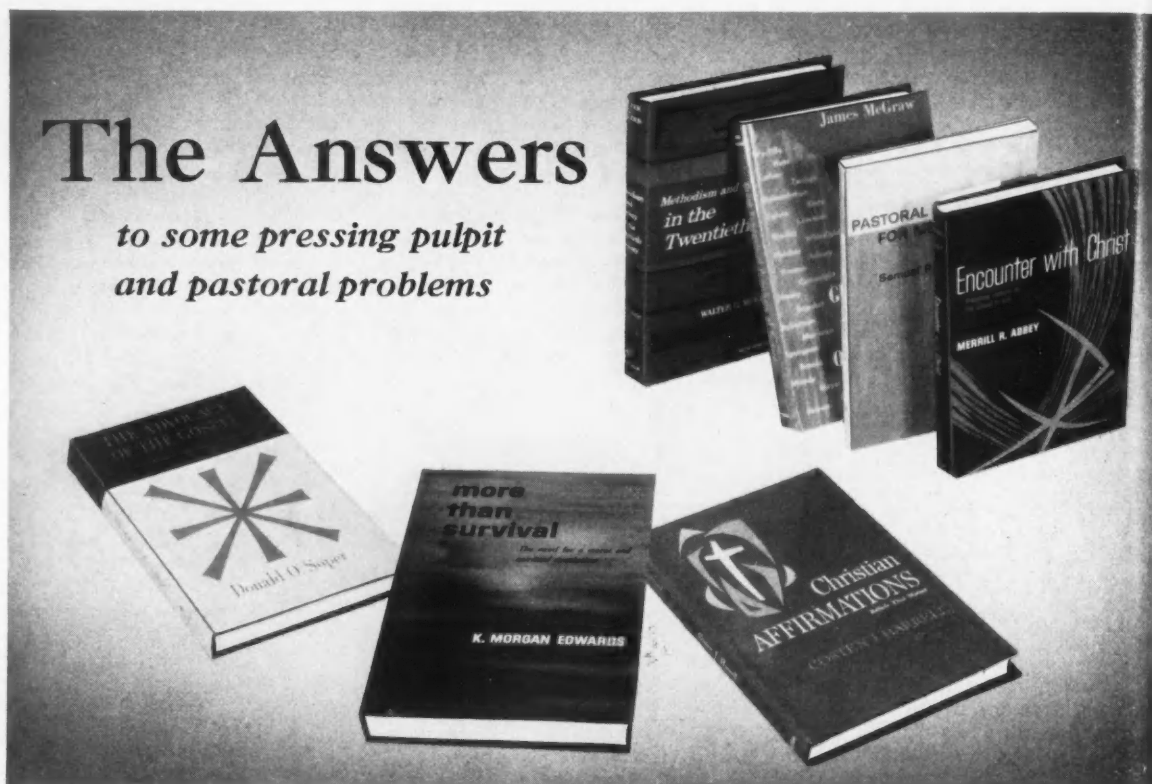
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RETURN SEIZED WAR ASSETS, METHODISTS URGE

During World War II the U.S. government seized more than \$500 millions in property and assets of Germans and Japanese living in the country, and assets located in the U.S. belonging to people in those countries.

While seen by many as a harsh measure, it was entirely constitutional and was to prevent those countries' manipulation of the funds. The takings included homes, clothing and jewelry, savings accounts, insurance policies, stocks and bonds, inheritances, trademarks and copyrights, art objects, tools, and both small and large businesses. They are being held by the U.S. Office of Alien Property Custodian.

Perhaps the largest is the multi-million-dollar ANSCO (General Aniline and Film Corp.) being claimed in court by Interhandel, a Swiss corporation.

From several Methodist sources and other denominations have come requests to Congress to turn the assets back to their rightful owners.

Dr. Thoburn P. Brumbaugh, Methodist Board of Missions executive secretary for East Asia, told the House subcommittee on alien property that this problem is seriously affecting Christian influence abroad. He cited a 1958 resolution of the former Board of Christian Social and Economic Relations saying the nations of the world look to the U.S. for leadership in standards of conduct, and deplored the fact that "certain nations" tend to solve financial problems by taking property of other nationals regardless of moral implications.

Retired Methodist Bishop Wilbur F. Hammaker told the platform committees in the 1960 election that returning the property would strengthen U.S. claims for return of property by Cuba.

He is a member of the Committee for the Return of Confiscated German and Japanese Property, of which representatives of the three major faiths are members.

A statement similar to that of Dr. Brumbaugh was made to Congress by the National Lutheran Council, which also had made a statement in 1958. Other church bodies making such statements recently are the Disciples of Christ, National Council of Churches, Quakers, and the Reformed Church.

The U.S. jeopardizes some \$80 billions in private investments abroad by estab-

lishing this precedent for confiscation, it was said.

An article in *The Church Herald* said that Egypt boasts that the U.S. way is being followed in Nasser's dealings with England, France, Israel, and others.

WCC Makes Urgent Appeal

The World Council of Churches has made urgent appeal to its member churches for doctors, medicines, food, supplies, and funds for relief work among Angolan and other refugees in the Congo. Some 150,000 have crossed the border, with hundreds more coming in every day.

Aid is channeled through the Congo Protestant Relief Agency, with headquarters in Leopoldville. At present there are only 250 qualified doctors in the Congo, with many more needed.

Missionary Is Released

The Rev. Raymond E. Noah, Methodist missionary jailed by Portuguese police in Angola, has been given his freedom in Luanda, and has left for Switzerland.

He was arrested in July and held 28 days, 13 of them without announcement of his arrest. (See p. 24, August 17.)

There never was an official report listing the charges, although Angolan newspapers said that Noah and Dr. Cecil Scott, a British missionary, were being held for helping Angolan students get out of Portugal. At press time it was learned that Dr. Scott also has been released.

Urge Communion Giving

Because of the call for an estimated quarter-million men to the armed forces, more Methodist chaplains, and support for their ministry, will be needed.

Bishops Donald H. Tippet and Paul N. Garber, of the Commission on Chaplains, have urged greater giving on October 1, *World-wide Communion Sunday*. The offering goes to the commission, to MCOR, and to the Commission on Camp Activities. The two commissions are dependent solely on the offerings.

There is expected also an increase in local church activities for military personnel coming to churches near their bases.

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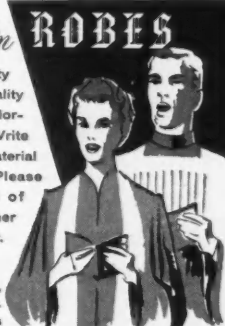
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RESORTS

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ANNUAL CONFERENCE REPORTS

CONFERENCE	STATISTICS (Net gain or loss only)	EXPENDITURES	AMENDMENT XII VOTE	MAJOR CONFERENCE ACTIONS AND QUADRENNIAL ACHIEVEMENTS
Presiding Bishop Host Church and Pastor Date Conference Preacher	a. Church membership b. Church School members c. Ministerial membership d. Received on Trial e. Pastoral Charges	a. Percentage paid on World Service Apportionment b. Percentage paid on Benevolences c. Property improvements	For Against	
CALIFORNIA-NEVADA Bishop Donald Harvey Tippett 7 Stockton churches and the University of the Pacific June 13-18 Ernest C. Colwell	a. 4,446 b. -3,533 c. 359 d. 17 e. 4	a. 100% b. 90.6% c. \$1,130,638	501 For 5 Against	To open United Methodist Crusade for U. of the Pacific, Fred Finch Children's Home, Methodist camps and student centers. Goal: \$1.547 million. Will study decline in church school enrollment and attendance. Look toward Methodist overseas project for conference for 1963. Will study industrial evangelism, asked for committee to study Protestant unity. Commended freedom riders, asked federal action to assure right to vote for all. Called for alertness on situations jeopardizing separation of church and state, including continued requests for public money for parochial schools, and government scholarships for religious education.
VIRGINIA Bishop Paul N. Garber Norfolk District and Virginia Beach Church Dr. Joseph S. Johnston, Supt., and Rev. C. O. Kidd June 12-15 Mack Stokes	a. 6,480 b. 415 c. 11 d. 21 e. 15	a. 103.4% b. 103.4% c. \$2,833,800	226 For 434 Against	Voted for Methodist school to be called Virginia Wesleyan College, with proviso that Norfolk Area match the \$1.75 million voted by conference; 200-acre campus has been already offered. Voted to seek \$7 million for it and for advance programs of Randolph-Macon, Randolph-Macon Women's, Randolph-Macon Academy, and Ferrum Junior College; and provide Wesleyan Foundation facilities in conference. Resolution urging state to provide free public schools in Prince Edward County, another opposing use of public funds for parochial education.
SOUTH CAROLINA Bishop Paul Hardin, Jr. Greenville Memorial Auditorium June 13-16 Robert C. Goodrich	a. 3,146 b. 1,890 c. 6 d. 16 e. 10	a. 98% b. not given c. \$1,339,878	151 For 263 Against	Raised pension rate to \$60 per year. Defeated the Christian Social Concerns Commission's request for interracial meetings. Denied request for an executive secretary for the conference. Approved operational budget of \$551,809. Adopted a plan of co-ordination of state work, including the establishment of a Methodist news center. Established a committee to plan for an episcopal residence in Columbia, S.C. Assumed title and responsibility for Spartanburg Junior College, formerly held by the Board of National Missions.
PACIFIC NORTHWEST Bishop Everett W. Palmer University of Puget Sound R. Franklin Thompson, president June 13-18 Harold Bosley Bishop W. Earl Ledden	a. 1,960 b. -3,317 c. 12 d. 32 e. -6	a. 97.4% b. 97.1% c. \$824,589	320 For 3 Against	Conference voted to enter immediately a Year of Evangelism, Our Mission to the Northwest, during which 30,000 Methodists will "Knock on Every Door" in conference on October 8, looking for Methodists or prospects. Prospect list will be called on during November for commitments, given instruction in December, received into membership Christmas Sunday. Unanimously approved campaign for 1962-63 for \$2.1 million, most of it to help organize new congregations and erect new churches. Also would assist U. of Puget Sound, erect new Methodist headquarters, and aid Wesley Foundations and youth camps.
NORTH GEORGIA Bishop John Owen Smith First Methodist, Atlanta Pierce Harris June 26-30 J. Claude Evans	a. 3,250 b. 8 c. 123 d. 30 e. 7	a. 100% b. 100% c. \$5,338,893	217 For 254 Against	Urged closer co-operation between Negroes and whites, inter-racial ministerial associations, called for statewide conference on human relations. Will provide loans for ministerial students of conference. Campaign to raise \$1 million for church extension, \$400,000 for Wesley Woods home for retired, \$100,000 for new Methodist headquarters. Voted area workshop on peace and world order, re-affirmed stand against alcoholic beverages. Combined offices of Methodist Information and TRAFICO, appointed Methodist Information director of joint commission. Adopted continuation of full-time executive secretary on Higher Education.
SOUTH GEORGIA Bishop John Owen Smith St. Luke Methodist, Columbus Weyman R. Cleveland June 5-9 J. Claude Evans	a. 273 b. 2,444 c. 3 d. 29 e. 0	a. 100% b. 100% c. not given	317 For 63 Against	Called for building \$1.5 million retirement home in Americus, Ga. Voted to move Board of Education offices to Epworth-by-the-Sea. Indebtedness on the latter to be paid by \$125,000 fund campaign to include building new conference offices. Created new office of church extension and missions. Evangelism rallies to be held in all districts. Adopted report from Commission on Higher Education for continued support of Methodist Colleges in Georgia. Continued full-time executive secretary of Commission on Higher Education. Called for World Order Sunday to be observed November 5 in all churches, reaffirmed stand against federal aid to parochial schools.
SOUTHERN CALIFORNIA-ARIZONA Bishop Gerald F. Kennedy University of Redlands Redlands, Calif. June 19-25 Marshall Steele	a. 11,259 b. -61 c. 16 d. 69 e. 22	a. and b. 95.44% c. \$5,977,109	465 For 38 Against	Approved two new districts to provide more leadership in centers of rapid population growth. For first time in history, conference money paid out passed \$20 million, \$86.79 per member (national Methodist average \$52.18.) Encouraged support of freedom riders, affirmed support National Council of Churches. Adopted report declaring Church's unalterable opposition to communism, and suggests affirmative answer through social concerns, missions, evangelism, world witness. Urged committee negotiating swap of 500 tractors for Cuban prisoners to divert tractors to Congo in case effort to release the men failed.
MINNESOTA Bishop T. Otto Nall Hamline University and Hamline Church, St. Paul June 13-17 Bishop Kenneth Copeland	a. 2,544 b. 95 c. 10 d. 11 e. 0	a. 100% b. 98% c. \$1,509,542	360 For 10 Against	Voiced approval freedom rider demonstrations. Viewed with alarm strength and dangerous propaganda methods of John Birch Society, belief that events have proved that Operation Abolition film is not an honest portrayal. Voted Minnesota committee on racial issues. Plan for EUB ministers to fill Methodist pulpits. Challenged critics to bring charges of communism in the churches into church courts. Voted to increase use of Together Area News Edition for conference promotion. Established new mobile mission for isolated areas on Minnesota-Canada border.

World Methodist Council Makes Constitutional Change

At the recent World Methodist Council meeting (see p. 24, August 31) several changes were made in its constitution. They will bring member churches closer, it was said, and strengthen effectiveness of world Methodism.

The report was prepared by Dr. Wilfred Wade, chairman of England's Cornwall District, and Charles C. Parlin, attorney and leading Methodist layman of New York. In the two basic changes:

- The statement of WMC purposes was made more specific. The council had been started in 1881 as a fraternal gathering, for fellowship, discussion, and assembling of Methodist history. While it does not seek to legislate for member churches, the change provides for cooperation in any field agreed on by them.

- Members of the governing body will be named by the member churches. It will have between 250 and 500 members, and must meet at least once in every five years. Also, provision was made for united churches which include former Methodist units to apply for membership.

Among factors implicit in the amendments are recognition of a rapidly changing world, growth of ecumenism, need to support and protect persecuted minorities, concern to avoid overlapping in missions, and awareness that dislike of colonialism and dollar imperialism require re-thinking of strategy in Africa and Asia.

It was made clear, however, that the WMC is not trying to build an international Methodist citadel, but rather support Methodist work in the World Council of Churches and the broader ecumenical movement. The WMC meeting also:

- Launched an analysis of the proposed merger of the 750,000-member Evangelical United Brethren Church with The Methodist Church, for which negotiations have been in progress six years. The EUB fraternal delegate to the world conference met with Bishop Glenn R. Phillips of Denver, head of the Methodist Commission on Church Union and with a committee, which determined 19 areas of study.

Committees representing both churches were set up, asked for rapid action since the EUB General Conference meets in 1962.

- Discussed informally a possible World Methodist press association, in a group headed by Bishop T. Otto Nall of Minneapolis, former editor of *CHRISTIAN ADVOCATE*. Named to a study committee are: The Rev. Bengt Renblad of *Svenska Sanebudet*, Stockholm; Dr. Leland D. Case, *TOGETHER/CHRISTIAN ADVOCATE*, Chicago; Ingvar Haddad, *Vart Land*, Oslo; Dr. Ernst Scholz, *Der Evangelist*, Berlin; Bishop Ferdinand Sigg, *Swiss Evangelist*, Zurich; and Dr. Henry C. Sprinkle of *World Outlook*, New York.



Bishop Fred P. Corson of Philadelphia is invested with the presidential medallion by retiring WMC President Harold Roberts of Surrey, England, at left. Retired Bishop Ivan Lee Holt, St. Louis watches.

Lost: 25,000 Methodists

A three-month effort to find 25,000 "lost" Methodists is under way in Indianapolis, Ind.

This "mission to Methodists on the move" is a pilot project for The Methodist Church and aims at those who came to the city but never transferred membership. A test of one small town church showed 40 such families which moved but did not transfer.

Names are being obtained from the state's Methodist churches, and a city-wide visitation will start October 1.

deaths

L. W. AVERITT, treasurer of Little Rock Conference, August 12.

THOMAS H. BAKER, member Baltimore Conference.

W. CARL BEASLEY, retired member North Mississippi Conference, August 3.

C. H. BOBO, retired member North Alabama Conference, August 3.

JAMES T. CAMPBELL, retired member Texas Conference, July 17.

MRS. IVINS CHATTEN, widow of member of Central Illinois Conference, July 27.

W. CARL CLEMENT, member New Mexico Conference, July 19.

O. L. COLE, retired member North Arkansas Conference, August 14.

OLIE H. CONNELLY, retired member Peninsula Conference, July 26.

JOHN S. DENBO, retired member North Indiana Conference, July 11.

MRS. O. B. DUFFENDACK, wife of retired member of former Southwest Missouri Conference.

JOHN T. ENSOR, retired member Baltimore Conference.

JOSEPH N. GREEN, 93, former D.S. in Vincennes District, Indiana.

CHALMER C. HAROLD, retired member Northwest Indiana Conference, July 9.

H. L. HENDRICKS, retired member North Carolina Conference, July 19.

MRS. L. C. JEFFREY, wife of retired member Indiana Conference, July 5.

MRS. JOHN L. JONES, widow of minister in Missouri.

MRS. J. EDWIN LACOUNT, wife of minister in Nashua, N.H., July 11.

L. L. LANGSTON, elder in North Arkansas Conference, July 25.

PAUL P. MARTIN, member Holston Conference, July 6.

WALTER H. MOORE, retired missionary and former president of two Methodist schools in Brazil, July 18.

F. C. PAGE, retired member West Wisconsin Conference, July 4.

MRS. A. H. PARKER, widow of member Louisiana Conference, July 12.

ROBERT E. REGAN, retired member Holston Conference, July 7.

HELENE ROSSOLL, 24, of Atlanta, Ga., missionary in Chihuahua and Durango, Mexico, July 22.

MRS. SAMUEL WEISSHAAR, wife of retired member Rock River Conference, August 21.

MRS. W. VANCE WOMACK, wife of retired member North Arkansas Conference, July 7.

ROBERT LOUIS WOOD, retired member Baltimore Conference, August 2.

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ADVOCATE Special Report *The Rally of the Church, Berlin, 1961*

By FRANKLIN H. LITTELL

Dr. Franklin H. Littell is professor of church history at Perkins School of Theology, directs the ecumenical section of the Kirchentag. He has written the background and development of this movement and the related Evangelical Academies in The German Phoenix (Doubleday).

BERLIN—This city today is the focal point of thinking on international affairs. Will the Warsaw Treaty bloc, having defied with arms the quadripartite control of Berlin, press their aggression to the point of precipitating World War III? Will the people of West Berlin and the German Federal Republic accept an action obviously calculated to divide Germany permanently? Will the subjects of the East German (communist) regime react ever more desperately to the closing of the "escape valve" to the West? Will June 17, 1953, when the workers and students of the Soviet Zone of Germany arose in wrath against an unpopular government, be repeated? Will West Berlin, 110 miles behind the Iron Curtain which divides Europe down the middle today, continue under its doughty old bishop, Dr. Otto Dibelius, and its vivid young mayor, Willy Brandt, as a symbol of hope to the tens of millions of the peoples of the captive nations? These are some of the political questions which fasten daily attention on "the Berlin crisis."

But the big news from Berlin in this season is not just the political and military developments. For there was held there this summer the biggest "rally of the church" in Christendom: the Deutscher Evangelischer Kirchentag, July 18-23. And, in spite of the strongest attacks from the communist side of the line, this massive rally—which has become since its founding in 1949 the largest regular gathering of Christians anywhere in the world—enlist the participation of over 100,000 laymen from both East and West Germany.

In addition, right in the cockpit of Europe and with international political developments growing daily more tense, the Kirchentag drew over 1,300 week-long participants from sister churches all over the world. Delegates from Southern Rhodesia, Kenya, Ghana, Korea, Japan, India, Indonesia, Taiwan, and many other nations of Africa and Asia joined with Europeans and Americans to celebrate the world-wide unity of Christians in the face of the "false cosmism" (Emil Brunner's phrase) of Communism. It was notable that in many of the large public meetings Africans and Asians were prominent speakers.

The term which best describes the Kirchentag is "saturation evangelism." The nearest thing to it in the USA is a well-run Religious Emphasis Week on a university campus, where TV and radio, classrooms and fraternity houses, dormitory lounges and chapel services, faculty meetings and student seminars are all taken over. At the Kirchentag, too, there is something for everybody and at least one point where any volunteer can render service. There is a continuing structure of working commissions between rallies, and well-prepared study materials prepare

for and follow up certain themes treated in giant discussion groups. These standing commissions deal with such issues as rural life, life in metropolitan areas, Christianity and politics, church and school, temperance, and peace. In addition to the giant discussion groups there are large Bible-study sessions for masses of people each day. In fact, Bible study is fundamental, and its constant and skillful development goes back to the way the Christian resistance to Hitler—out of which the Kirchentag developed—came to the rediscovery of the Bible in the difficult years.

But a program of a Kirchentag is so comprehensive that it takes a small book to provide participants with the total program. Included, presented largely by voluntary groups, are street-corner preaching, noon-hour preaching in factories and businesses, preaching in jails and orphanages, house-to-house canvassing, modern plays, chamber music, opera, choral, and orchestral groups, exhibits of watercolors, oils, sculpturing, photography, and lectures and cultural exhibitions.

From the most sophisticated satirical revue, dealing with the essential unfaith of modern "religiosity," through to the most simple and straightforward presentation of the Word which convicts and converts, the Kirchentag attempts to hit the people of a city with an all-out saturation effort. Understood this way, not letting the great numbers confuse the issue (at Leipzig in 1954 there were 675,000 participants), there is no good reason why any large metropolitan area in the United States could not do something similar—once the stereotype of "evangelism" is broken and the freshness of the Gospel-made-relevant allowed to find its way.

As always, the Kirchentag leadership this year showed a marvelous courage in tackling the most sensitive and burning issue where Christians who cared might act. The rally was held this year during the Eichmann trial, and a major emphasis was placed on the Christian responsibility toward the Jews. The leading rabbi of Germany was the key speaker at the opening discussion. The preparatory literature carried pictures from the Nazi liquidation camps for the Jews, with the undertitle: *Was Hitler alone guilty?* During the opening exercises a wreath was placed at the Memorial to those who died at the hands of the Gestapo following the failure of their July 20, 1944, attempt on the tyrant's life. Most remarkable was the fact that over half of the thousands who attended the Interest Group on Christian-Jewish Relations were young people and students. The final statement, released to the press after a week's discussion and months of preparatory study, began: "Anti-Semitism is hatred of God."

In 1951 a Kirchentag was held in Berlin, and at that time meetings in both East and West were allowed. The total in attendance was about twice that of 1961. In the decade which intervened the Communist attack on the church has grown in ferocity. Just a few days before the meeting this year the Communist authorities ordered their subjects in East Germany not to participate in the rally; over 13,000 did, however, all week long. They also forbade any Kirchentag meetings in East Berlin; churches went ahead with their meetings in church buildings and sanctuaries, but the large public buildings and Sportpalast were "off limits" to the Christians. There is every reason for believing that the Communists intend to kill the Kirchentag as an international rally of the universal church, if at all possible. Their world knows no other universals but the claims of their own ideology. All the more, then, should the Christians of all countries treasure the bonds of that fellowship.

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